

THE DEFENDER

Vol. III

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Number 8

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

Unique Discussion Between Philip Mauro And G. A. Griswood

Africa, Palestine, Greece

The Defender Missionary Tour

By, Gerald B. Winrod

THE MAGI

Following the crest of the mighty wave of evangelism which swept America a half century ago, the Bible became a new Book to multitudes who had until then been contented with the theological and doctrinal interpretation of their particular denominations. Then, the Bible began to glow in a new way. Christians started studying it systematically. Bible Schools sprung up. The Prophecies began to be opened and the pre-millennial doctrine of the Lord's Return was revived. Several different editions of the Bible were prepared.

Interpretations ranging from dogmatic literalism to devilish liberalism swept the horizon. Mighty Moodys blazed the trail. Books by the score were written for the laity. Prophecy became the key-note.

New interpretations were placed upon theretofore obscure passages. Daniel and Revelation were studied. **THE IDEA OF DIVIDING TIME INTO SEVEN DISPENSATIONS WAS INTRODUCED.** This knowledge has been made the hub of Bible Study in Bible Institutes and, among fundamental Christians. The Scofield Bible, used by multitudes, (a work **THE DEFENDER** endorses) rests upon this interpretation.

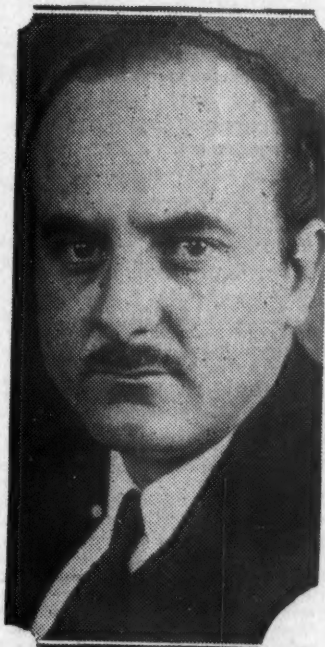
Of late, many students have been asking questions. The questioning method has gotten into conservative circles. Is the Dispensational View correct? Is the Bible Institute Prophetic interpretation right? Or, have we been taking too much for granted? As one puts it: "We have been taking our Bible study in capsules."

Will the Jews actually be declared a nation during the end of the present age? Will there be a final Great Tribulation? Have all of Daniel's Seventy Weeks been fulfilled, or does there yet remain a Seventieth Week? The air is charged with questions.

Mr. Philip Mauro, a member of the bar of the United States Supreme Court, is one of the most profound Bible students of the hour. For years he was prominent in fundamental circles as a speaker and writer. He is a specialist in the realm of Prophecy.

It was a shock when Mr. Mauro announced that he was ready to repudiate the Dispensational view, together with several other views held generally by fundamental Christians. He communicated with a number of prominent Bible expositors and of-

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GERALD B. WINROD

Only the vision and burden of a world's need of Christ can supply the spiritual vitality and religious enthusiasm necessary to make work at home genuinely effective. Interest in foreign missions is always an indication of spiritual life. The real Christian is interested in the salvation of the black man of the jungles, the wild man of the desert, and the yellow man of the orient. The joy that comes from missionary effort is indescribable. True, Modernism has invaded many foreign fields, but that is the more reason why pure Gospel missions should (must) be encouraged.

Combine true missionary effort abroad, with a vigorous defense of the Faith at home, and you have a vision of God's pro-

(Turn to page 13.)

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

—Matt. 2:1-2.



The term "Magi" was used as the name for priests and wise men among the ancient Medes, Persians, and Babylonians. These were men of mighty intellectual attainments. They established the foundations for all manner of black magic and esoteric wisdom. They were superior minds who made head-long plunges into the inner sanctuary of natural law. They were adepts in that secret learning which in remote times had its seat in Egypt, and later in Chaldea, from which latter fact they were often called "Chaldeans."

Out of their wisdom came the foundations for modern science, including astronomy and chemistry. They were the builders of the Pyramids. They produced Jannes and Jambres, the magicians who withstood Moses by making serpents from the rods like the one that Aaron made. But these "Wise Men" were not always bad. Indeed, if there is a "Black Magic," there is also a "White Magic." Where there is a counterfeit, there is also a reality.

So we find many places in Scripture where such men are not regarded as impostors. God often respected their efforts in search after truth. It seems that profound

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THE DEFENDER

Gerald B. Winrod.....Editor-in-Chief

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For advertising rates write, The Religious Press Ass'n, 325 No. 13th Street, Philadelphia, Pa.

READER ASKS: "What is your opinion of the Scofield Bible?" We recommend it; feel Scofield and co-workers rendered incomparable service.

BISHOP W. T. MANNING says "Jazz age" passing in U. S. Now on verge great spiritual and intellectual development.

FROM SHANGHAI comes Associated Press report, "Babies are being killed because there is nothing to feed them, and children are being sold for a mere song. Thousands of persons are living on the bark and leaves of trees." Famine extends through Shansi, Suiyan, Hupeh, Hunan and Honan.

FOSDICK, N. Y. MODERNIST, speaking at meeting with actress, said modern Theater one of great spiritual influences of age. Actress responded, saying Theater not wicked, Church not dull. Thank God there are still a few old fashioned folk who will not agree with Modernist.

BECAUSE AN ILLINOIS GIRL made "Psychic furnace pact" she plunged her feet, hands, head into flames, observing "furnace rite." She sought to "purify herself by fire, to be worthy of her spiritual lover." She was said to have been profound student of psychology. Psychology without Christ is dangerous from every standpoint.

MEXICAN TRIAL of Mother Conception and Jose de Leon Toral for killing of President Obregon was broadcast by radio. Mother Conception said to be at bottom of crime: Toral did the shooting. Both Toral and Mother Conception hugged their prosecutor, Attorney Nieto, in final interview before trial, this Mexican embrace assuring him they had no hard feelings, knowing he was simply performing duty.

PROMINENT EPISCOPAL RECTOR from West in Washington recently. Gave taxi driver 10-cent tip when paying 50-cent fare. Said driver: "Brother, this won't strain you, will it?"

IN THE SMASHING DEFEAT of Al. Smith, the nation rendered its final verdict regarding the Volstead Law. Let "wets" keep silent forever.

CABLE from Prof. John Marstang, archaeologist, upon arriving in Jerusalem from northern Palestine, professed interesting discovery in Hazor. Old Testament states that Solomon repaired Hazor. Marstang says would require much time, money and men to make proper excavations in those regions.

MORE THAN 10,000 new books published annually in America.

EVEN JOHN BUNYAN is not being spared. Dr. Alfred Noyes, one time professor in Princeton, says "Pilgrim's Progress" unfit for the children. M. Massarine, French professor, charges Bunyan with plagiarism. Says he possesses book written 1295 by Guillaume de Guilleville, bearing title "Le Pelerinage de l'Homme" ("The Pilgrimage of Man"), containing substance of every important thought found in "Pilgrim's Progress."

NEW CHINESE hymnal issued by Y. M. C. A. in that country.

BRANCHES three Methodist bodies, Great Britain, moving toward union.

VALUE of White House, Washington, \$10,500,000. Originally the site was purchased for \$1,600.

AMERICAN TREE ASSOCIATION says trees purify the atmosphere. They give out enormous quantities of oxygen.

IF STAMPS used in U. S. a year were placed end to end, would reach around the globe ten times.

LOVE COLONY, Fort Myers, Florida, wrecked. Ten years ago, "Brother Isaiah," gray-haired religious leader, founded colony on 80-acre tract. Cult dissolved when love triangle revealed. "Brother Isaiah" departed, leaving "Brother Helder" in charge. One man's wife eloped with another "Brother" who claimed to have divine power to rule the universe, promising to make her a "God Queen." Wife's husband owned 80-acre tract; divorced his wife when she fled; engaged "Brother Helder" in fist fight; arrested, then started suit to oust Colony from his property. Colony has dwindled to dozen men and women. Male members of cult wear full beards and long hair. Thus, another Utopia is exploded.

DR. FRANK CRANE died in France early in November. Was well known for newspaper articles on religious and secular subjects.

UNITED LUTHERAN CHURCH of America, meeting in Erie, Pa., recently, learned from report that although \$50,000 has been spent in Africa in two years mission work, only one convert has espoused the faith. In 68 years one native congregation has been formed by the denomination.

IN LATVIA, a Jew named Kirstein was recently sentenced to death for murder. Against horrible death, he preferred horrible living; he chose to be infected with leprosy and be used as an experiment at the Riga Leprosy Research Institute. If cured, he will be a free man. If not . . .

MOTHER IN DETROIT, when arrested for killing her baby, charged that another woman had influenced her to commit deed by "Black Magic." Demons.

C. OSCAR STRAND, teacher of large young men's S. S. Class, Detroit, has introduced THE DEFENDER as Class Paper. Every visitor to class, coming two or more times, receives paper for one year with compliments of Class. Let many another teacher do likewise.

PSYCHIC DEVOTEE, Dr. Mansfield Robinson, London, professed to receive message from Oomaru, a woman on Mars, October. Says the lady has large ears. He, enthused, over supposed telepathic communication extended test by having a message sent into space on an 18,500-meter wavelength from London. The price of the message was 36 cents per word, \$1.80. Embarrassed, he received no answer from his Martian lady friend. His wife, provoked, perhaps not jealous, refused to see newspaper reporters, until at length, unable to escape them, she said, "If you come about that message, I know nothing. I have refused to have any experiments in the house while I am in it. My husband has gone to London. I do not know whether anybody there will encourage him, but there will be no foolishness around this house." Dr. Robinson was at that moment at the laboratory of a scientific friend, working with Mars, telepathy, etc.

EVANGELINE LINDBERGH, mother of Swedish hero, has accepted position at American Women's College, Constantinople, teaching chemistry.

PRAPADHIPOK, King of Siam, is sponsoring movement to improve religious education in his domains. Offers prizes for best short treatises.

If the day were always morning,
Or the world were always June,
What a hey day lot of sweetness
We'd be missing!
For completeness
Never comes until October,
And a golden afternoon!

FOR 75 YEARS, students of Bible Prophecy have been describing a "United States of the World," which, during the end of the present dispensation, will be ruled over by Antichrist. Recently, the Chicago Tribune carried a big story headed, "United States of World Seen From Peace Pact." The world is hurrying toward a world-federation of Churches and Governments.

74 BUDDHIST TEMPLES, in United States.

UNIQUE DISCUSSION BETWEEN PHILIP MAURO AND G. A. GRISWOOD (Continued from page 1.)

ferred to pay half of the expenses of a special conference if they would gather with him in quiet discussion, bringing with them their Bibles. His request was refused. He started at once to writing books and preparing manuscripts for publication. His articles have attracted wide attention.

Many have come to see as he does. Others have attacked him vigorously. Some think he should not be heard. Others want to know just what his views really are—particularly with reference to the Lord's Return.

In our efforts to maintain the highest possible standard of service, THE DEFENDER will place both Mr. Mauro's views and the opposing views, before The Defender Family. This will cover three months. Here is the method:

We have arranged with Rev. G. A. Griswood, of San Diego, California, to present the accepted Fundamentalist position, while Mr. Mauro unfolds his opposing views. Six articles will appear, (two in each issue) for three months. Three will be written by Rev. Griswood and three by Mr. Mauro. The conditions for the discussion, established by The Editor of THE DEFENDER are as follows:

- (1) Subjects:
"Dispensations" (December)
"Daniel's 70 Weeks" (January)
"The Great Tribulation" (February)
- (2) Each writer can use as many as 2,300 words per month (not more).
- (3) The discussion shall NOT take on the form of a debate.
- (4) Mr. Mauro is not to know what Rev. Griswood has written, and Rev. Griswood is not to know what Mr. Mauro has written until after the articles are published.

Both men have expressed the wish that nothing harsh, discourteous or unkind should be written. Both are strong, well seasoned, and trained students of the Word. Both love the same Lord.

We feel that this is the ideal way to handle such matters. Fair, clean, friendly, open discussion is always to be preferred to sharp statements, biting criticisms and hard attacks. Let there be love, and let there be light.

Readers will recognize this as one of the finest things yet delivered to our Family. Other such treats are in store for the future. Many of your friends will want to get in on these articles from the very first, so we are having an extra supply of the present issue printed. You may have the names of your friends sent in at once and we will begin their subscription with the December issue.


It is unthinkable that any reader should let his subscription to THE DEFENDER lapse considering the kind of material delivered each month.

On pages 6 and 7, you will find the first of series of articles. "Dispensations" are treated this month. You will also find pictures of our friends—Rev. Griswood and Mr. Mauro on the above pages.

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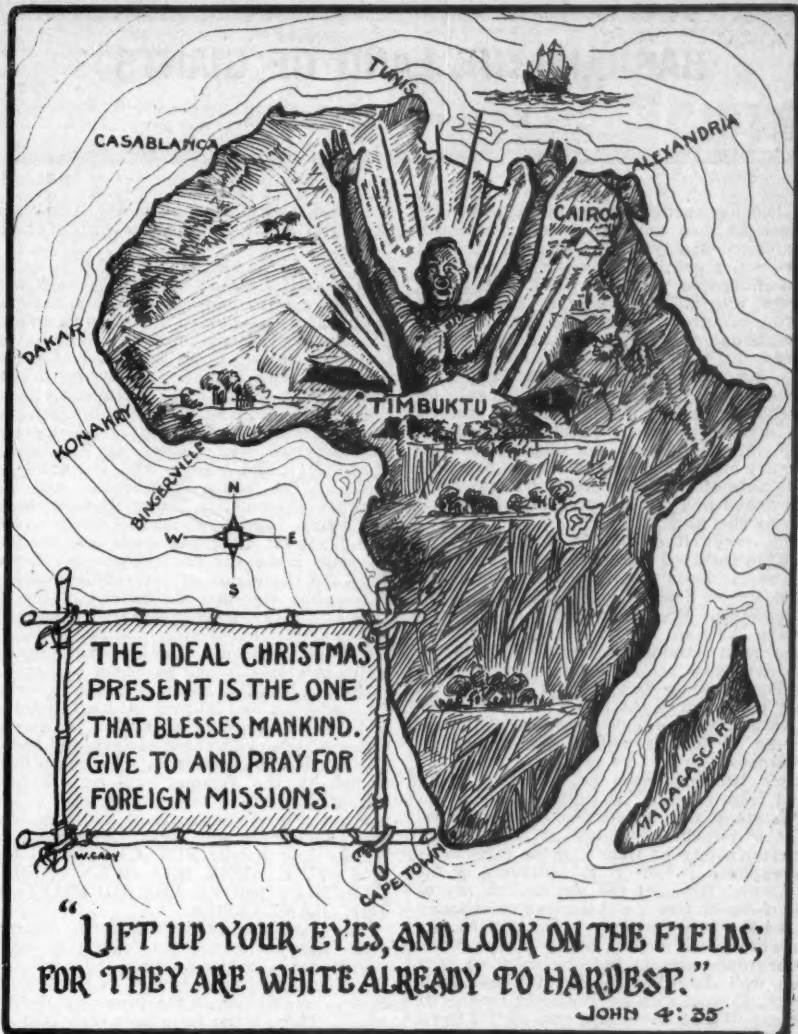
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MAGI (Continued from page 1.)

revelations were often communicated to such characters and that God-given wisdom became their portion. Out of this consciousness came many scientific accomplishments both in the physical and mental realms. Many of their accomplishments and inventions cannot be explained or duplicated by scientists in our day.

In New Testament times we find that such men possessed both good and bad reputations. Frequently some of them were looked upon as false teachers. Thus Luke refers to Simon Magus in Acts 8:9, and brands him as a deluded and dangerous fraud. Another such type of person is referred to in Acts 13:6-8,—"Bar-jesus," "a certain sorcerer." On the other hand some such men are recognized as good and are commended as righteous. God searches out the heart.

The Magi "from the east" who journeyed to Bethlehem's Manger certainly sustained a mystical union with God. They understood hidden wisdom. They saw a Star. No wonder they are called "wise,"—they came bringing gifts, and seeking for, the Son of God. Wise is the man who comes himself, and brings his gifts, to Jesus.

Quaker History And Doctrine

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Westfield, Indiana

BASHAN, THE LAND OF GIANTS

John R. Turnbull, M. A., F. R. G. S.

A bed big enough to comfortably accommodate six men would draw a large crowd if exhibited in any American shop window. There was a gentleman by the name of Og, King of Bashan, who lived about 1451 B. C., and he was of such generous proportions that he required this bed for his exclusive personal use. Giants are found only in fairy stories, in the opinion of some learned folks, but recent discoveries are beginning to corroborate the numerous statements of the Bible regarding men of gigantic stature who inhabited various parts of The Holy Land. Mammoth walls not laid by hands of ordinary men and caves big enough to house the giants of the Scripture narratives have been found and are accounted for by scientists as the work of giants.

The very city, Rabbath-Ammon, where old King Og's bed was exhibited as a trophy of war in Moses' time, is now being excavated by an Italian expedition under the leadership of Professor Guidi. This is the modern Amman, the capital of Trans-Jordan, where Abdulla, a king of Arab blood, now lives near the citadel taken three millenniums ago by David, after his nephew, Joab, had stormed the lower town, "the city of waters," where poor Uriah was killed on account of David's plot to obtain the fair Bathsheba.

Og's bed had been carried about fifty miles from Edrei in the north, after the unfortunate giant's forces had been defeated by the Israelites. Edrei is the present flourishing city of Dera'a, made famous by the exploits of Col. T. E. Lawrence in the late war. Here, at the old capital city of Og, there is now an American missionary at work. The remains of the ancient city are close to the modern town. They contain underground streets and houses which have been well described by Dr. George Adam Smith, an authority on The Holy Land. He writes: "These caves are one of the wonders of Eastern Palestine. They form a great subterranean city, a labyrinth of streets with shops and houses on either side, and a market-place." The age of this city has not yet been determined.

Besides Edrei, sixty cities were captured by the troops of Moses during the campaign against the kingdom of Og in Bashan. That none of these have been definitely identified, shows the remarkable possibilities awaiting the eager student of the Word who will study the topography of the Bashan district with an unbiased mind. "All these cities were fenced with high walls, gates and bars; besides unvalled towns a great many." (Deut. 3:5.) Strange it seems to the American reader that so many large centers of human habitation could be lost to us so completely that we cannot say with certainty just where any of them stood. But just as great marvels have happened in secular history. Even classical scholars laughed at Schliemann when he started out to hunt for old Troy, about which he had read as a boy in the writings of Homer. And he found not one Troy, but nine cities, one above the other, each built over the ruins of the city below it. The cities of the giants in Bashan are just as real as ancient Troy and some day a student of the Bible will have the honor of giving us archeological proofs of their identity.

While we do not know the exact location of the giant cities we have in recent years received explicit light on the district IN WHICH THEY MAY BE UNEARTHED. The Jewish authorities, several leading scientists, explorers and missionaries unite in declaring that the region of the giant cities

is a wild, rocky area, which the Arabs call El Lejja, about forty miles east of Lake Galilee.

In the Scriptures this district is called "the region of Argob" and the Hebrew writer uses a word here which means a clear-cut boundary as though laid off with a rope. Exactly such a region is the above mentioned El Lejja. From the midst of a fertile plain rises abruptly a plateau of rock about thirty feet in height, extending about thirty miles from north to south and about twenty from east to west. In Jesus' day this province was known as Trachonitis (Luke 3:1) and was in the Tetrarchy of Philip. The name Trachonitis signifies "tempest in stone," a fitting appellation for the weird, rugged plateau of lava broken into fantastic, irregular crags and ravines, an ideal home for the robbers of Roman days and the giants of early Bible times.

Josephus describes the district of the giants as a rocky, inaccessible region, abounding in artificial reservoirs and caves and infested with robbers. Another writer graphically mentions it as "an ocean of basaltic rocks and boulders tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction." In the interior of this wilderness of lava and basalt are considerable tracts of corn land, mentioned by the famous explorer, Douglas Freshfield. Since this day several others interested in the antiquity of the ruins scattered among the wild rocks have made trips through the district BUT AS YET NO EXHAUSTIVE WORK HAS BEEN UNDERTAKEN TO PROVE THE IDENTITY OF THE GIANT CITIES.

The road by which the Jews returned from Babylon is not far from this lonely region, while buried in ruin and desolation lie other places nearby, such as Kerioth and Bosrah, mentioned in the prophecy of Jeremiah. These latter have been identified and they remain silent but powerful witnesses to the veracity of the Word. What is more reasonable than to expect that in these days of improved travel facilities and of intense interest in anything having prophetic significance, that the land of the giants should reveal its long guarded secrets? Some devout students of prophecy believe that in the persecution of the end-time the district of Bashan will become "a place of refuge," the meaning of the name by which the Arabs know the place today. Is this a mere coincidence and is it also only a coincidence that such a convenient refuge lies close to the numerous colonies of Jews in North Palestine? BASHAN IS TRULY COMING INTO THE LIMELIGHT AGAIN.

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Smashing Fundamentalist Victory in Arkansas

By, Gerald B. Winrod

Fundamentalist leaders have long contended that the teaching of Evolution in tax-supported schools, particularly to boys and girls in the grades, is against the wishes of the majority of tax-payers. Many times we have challenged evolutionary zealots to put the matter squarely up to the voters, whose word should be final. Evolutionists have said two things in reply. (1) Disputing our claims, some have said that the people want this, the latest knowledge communicated to their children, and (2) Others have said that the great masses are not sufficiently intelligent to determine what is best for their children in this regard.

This latter assertion is based upon inflated egotism. It is no more Democratic in principle than it is practical in operation. If the great middle classes are sufficiently intelligent to supply the money to build up our educational system and, pay the teaching profession its salary, it should be spared this slander and should have a right to dictate what the children shall be taught.

The vast majority of people know that Evolution destroys faith in the Bible and that it tends toward atheism. They know also that when men are taught that they descended from the beasts, thus possessing in mind, body, emotions and organs the MARK OF THE BEAST, that the inevitable tendency is toward degeneration. They know that this animalistic consciousness stirs to action the baser passions of human nature. They want their children spared this temptation.

Several states have sponsored bills in legislatures against the teaching of this Beast Philosophy. In two states, laws have been enacted. Other states have defeated such bills by small margins. Two states have killed the bills by easy victories.

In every instance, we have taken the position that the members of the legislatures were not following the wishes of the majority of their constituents. We have said, "Put the matter up to the voters and you will see."

At the last session of the Arkansas legislature the matter came up for vote. The bill was defeated by a small majority. Immediately the enemies of Evolution circulated petitions among the voters and secured the number of the names required by law to put it on the ballot at the election of November 6th. The matter was put squarely to the voters and Evolution was voted out of the schools of the State by more than 5000 majority.

A law to prohibit the teaching of this theory in the schools does not involve a combination of Church and State. It simply recognizes the teacher as the paid public servant of the community, and therefore responsible to the community. If the community says quit teaching the Theory, the teacher must obey because his employer has spoken.

If the Theory must be taught, let it be only to mature minds in the last years of the university. Spare our babies and, boys and girls of High School age, these ravages. It is a well known fact that books used for supplementary reading, and frequently text-books, used by mere babes in the early grades contain the Theory stated in the language of the child and in a manner to fire his imagination, thus laying foundation for Biology, Psychology, History and other branches in later years. Of course, most depend upon the attitude of the teacher. A teacher can dispute the claims of the book, or he can supplement them by pound-

ing them into the minds of the children with logic and eloquence. Christian teachers of sound convictions are always to be preferred.

One thing that helped the Fundamentalists in Arkansas is the fact that the president of the American Association for the Advancement, one Charles Smith, a native of Arkansas, journeyed all the way from New York to Little Rock to lead the fight for the evolutionists. Again, our position was sustained, namely, that the inevitable product of Evolution is Atheism. All evolutionists are not atheists, but all atheists are evolutionists, and all evolutionists will be atheists when they carry their theory to its logical end. If Evolution and Atheism are not two halves of one whole, why should this New York Atheist be so determined to see Evolution kept in the schools? Atheists know what Fundamentalists know—EVOLUTION PROMOTES ATHEISM.

Before Smith left New York, the Ingersoll Forum had a big meeting to help give him a "send off." The speaker addressed the audience on "Intellectual Assassination—The Arkansas Outrage. Shall Bigots Bind the Minds of Children With the Bible?" A circular advertising the meeting said, "This meeting is held to protest against the Fundamentalist infamy and to raise funds to defeat the fanatics." An admission fee of \$1.00 per person was charged; Reserved seats \$1.50. Thus Smith was sent away as the hero of the occasion to "Save Arkansas." His presence was the best thing that could have happened for the Fundamentalists. It put the evolutionists and atheists shoulder to shoulder. It put the Modernist preachers and the atheists in the position of being co-workers.

Smith made one blunder after another. He put up a sign in his Little Rock headquarters reading: "EVOLUTION IS TRUE. THE BIBLE IS A LIE. GOD'S A GHOST." He was arrested on the Arkansas law which prohibits the use of the deity's name except in veneration and worship. Later the charge was changed and Smith finally landed in jail "as a protest against the Arkansas laws which render an atheist ineligible to hold public office or to testify in court."

Being an atheist, Smith refused to take oath in court. Not believing in the existence of God, he would not raise his right hand to God and promise to tell the truth. He was denied permission to testify in his own behalf. His fine was \$25.00 and the court costs were \$1.40. Smith went to jail to serve out sentence at the rate of \$1.00 per day. Evidently the jail sentence took his appetite, for he went on a Hunger Strike. Authorities not wishing to take any chances, were good enough to send him to the hospital. When an unidentified person paid the balance of his fine after seventeen days, Smith is reported to have become angry. He wanted to starve it out.

Arkansas has done a noble thing. Perhaps she will be criticized for her deed, but some day the world will understand that the men who are opposing the teaching of Evolution in tax-supported schools are not narrow-minded bigots, but are really men of vision who know the grave dangers involved to the coming generation.

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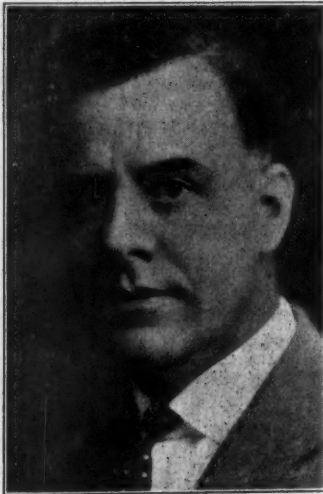
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LOS ANGELES, CALIFORNIA

DISPENSATIONS

(Before reading this article, read the one entitled "Unique Discussion," front page.)

By, Rev. G. A. Griswood



Rev. G. A. Griswood

INTRODUCTION

Scripture addresses itself primarily to three classes of people: Jews, Gentiles and The Church of God. 1 Cor. 10:32. All Scripture, of course, is for our use in ministry, exhortation, edification and instruction in righteousness. All is profitable for doctrine.—2 Tim. 3:16. All must be rightly divided.—2 Tim. 2:15.

If skeptical concerning dispensational truth, we suggest the following texts to show that there are some divisions to be recognized.

- 1.—The LAW was given by MOSES, but GRACE and truth came by JESUS CHRIST. John 1:17.
- 2.—But now once in the consummation of the AGES He (Christ) hath appeared to put away sin by the sacrifice of himself. Heb. 9:26.
- 3.—Which in other AGES was not made known (the church) unto the sons of men. Eph. 3:5.
- 4.—Go ye therefore, and teach all nations . . . and lo, I am with you always, even unto the consummation of the AGE. (church-age). Matt. 28:19-20.
- 5.—For above all principality, power, might, dominion, and every name that is named, not only in this AGE (church age), but also in that which is TO COME (kingdom). Eph. 1:21.
- 6.—Old Testament prophets foretold of a GOLDEN AGE (Kingdom-Millennium) yet to dawn upon this earth. See Ps. 72; Isa. 9:6-7; Isa. 11; Isa. 35; Isa. 66; Dan. 9:14; Eze. 11:31-34; Zech. 14:9-21; Joel 3; Hos. 3:4-5.

So we can readily account for: An age of law, a church age, a coming golden age.

A further study will reveal others. See Col. 1:25 with Eph. 3:2 as warrant for using the word "dispensation."

Biblically speaking, a dispensation is a period of time in which God deals characteristically with man, giving him certain privileges, responsibilities and light, expecting him to live up to them. Failure produces chastisement and, in most cases, the dispensations close with judgment. A new start is made and man is given an opportunity to do right. The divine view of man in past ages linked with the divine foreview of his conduct in those to come demonstrates irrefutably that before God he stands condemned; incorrigible, indescribably bad; resolutely wicked and absolutely unable to live up to the prescribed standards during the given periods.

There is great danger in confounding these dispensations, taking the things which manifestly belong to one and indiscriminately applying them to another. For example, what confusion exists today through the mixing of LAW and GRACE. We do well to make distinction between things which appear similar, yet are totally different. To indiscriminately delve into the sacred volume, grabbing texts at random, wresting them from their context, unadvisedly misapplying them to people of another age, is to lay the foundation for a system of interpretation that eventually produces discord and confusion.

DISPENSATIONS

INNOCENCE — or

The Paradise Dispensation—Genesis 1:28 to 3:22

In Eden all was very good—Genesis 1:31. Creation of man—Gen. 1:26, 27-2:7. Perfect environment—Gen. 2:8-25.

Abstain from eating of tree—Gen. 2:8,9. Penalty for transgression—Gen. 2:16,17. Obedience and faith tested—Gen. 3:1-5. Woman transgressed, beguiled through Satan—Gen. 2:2, 3. Adam deceived by woman—Gen. 3:6, 7. Communion broken—physical and spiritual death—Gen. 3:8-10. Expulsion from Paradise—Gen. 3:22-24. Covenant of sorrow, toil, physical death—Gen. 3:16-19. Cherubim's flaming sword guards tree of life—Gen. 3:22-24.

Whole creation goes down to ruin, groans and travails in pain until second Adam restores all—Romans 8:19-22.

The conflict of the ages is on; God's voice is heard above all, promising a coming Redeemer—Gen. 3:15, "And I (God) will put enmity between thee (Satan) and the woman (Eve) and between thy seed (Satan's) and her seed (Eve's). It (the seed of the woman, Christ) shall bruise thy head (Satan) and thou (Satan) shalt bruise his heel (Christ's)."

Faith of Adam—Gen. 3:20.

Disastrous results of fall:

- 1.—Satan cursed—Gen. 3:14, 15.
- 2.—Woman cursed—Gen. 3:16.
- 3.—Man cursed—Gen. 3:17.
- 4.—Ground cursed—Gen. 3:18, 19.

The fall brought in sin, sickness, death, alienation from God, necessitating a change in the administration of God's relationship with man. He must now approach God through sacrifice. (Gen. 3:21 with Gen. 4:4.)

Covenant—Gen. 1:28-30, Gen. 2:15-24.

Crowning sin—Disobedience, Rom. 5:19.

God's grace—Came down, Gen. 3:9.

Satan's work—Gains sceptre of dominion from Adam, Gen. 3:1-7.

Judgment—Cast out, Gen. 3:24.

Additional references for this period: Matt. 19:3-6; Rom. 6:15-21; Rom. 16:20; 1 Cor. 11:7-9; 1 Cor. 15:45-47; 2 Cor. 11:3; 1 Tim. 2:12-14; 1 John 3:8; Rev. 12:9; Rev. 22:1-7.

GENESIS, the Book of Beginnings: We here find the beginning of all the great highways of truth. The beginning of:

Creation; human race; murder; sin; curse; sacrifice; family life; state of law; civilization; history; marriage; penalty; worship; covenant; promise; prophecy; poetry; literature; arts; science; Hebrew race; departure from God; tithing and of Sabbath; toll; sweat; pain; sickness; death—physical and spiritual; bloodshed; revelation; redemption; judgment; translation; dispensations; covenants.

CONSCIENCE—or

The Antediluvian Dispensation—Genesis 3:22; 8:19.

In Eden man had GOD-CONSCIOUSNESS; through the fall he acquired SIN-CONSCIOUSNESS. The inward monitor prompted him in his choice for good or evil. In this next long period, from Adam to Noah, no restraint is placed upon the flesh. It is allowed to work itself out and prove its inability to do right, (Romans 7:18). If man needed Divine power in Eden, he certainly needs it now. God will demonstrate forever that conscience alone can never bring a man back to God. An enlightened conscience cannot preserve him from the corruption of sin. Conscience can be defiled and seared by sin, (1 Tim. 4:2). Paul states in Romans 2 that the gentiles without law have a law written in their hearts, their conscience bearing witness, their thoughts accusing or excusing them.

The people of this period were excuseless in four ways:

- 1.—They refused the voice of conscience—Rom. 2.
- 2.—They refused the voice of creation—Rom. 1:19, 20; Ps. 19.
- 3.—They refused the voice of God through the patriarchs—Rom. 1:21; 1 Pet. 3:20; 2 Pet. 2:5; Jude 14:15.
- 4.—They refused the Spirit's striving—Gen. 6:3.

To the great chain of faithful, ante-diluvian's, Seth, Enos, Cainan, Maleleel, Jared Enoch, Methusala, Lamech, Noah, — God granted long life for a four-fold purpose.

- 1.—To transmit to mankind the story of creation and fall.
- 2.—To show forth the way of salvation through sacrifice.
- 3.—To preach righteousness by lip and life.
- 4.—To testify to coming judgment.

From Adam to Noah:

Knowledge of good and evil—Gen. 3:22.

Environment—Gen. 3:23,24.

Sons of Adam and Eve—Gen. 4:1-15.

First civilization—Gen. 4:16-24.

Seth and posterity—Gen. 4:25 to 5:31.

Jehovah's warning—Gen. 6:3.

Ante-diluvian sin—Gen. 6:1-7.

Corruption—Gen. 6:12.

Noah's faithfulness—Hebr. 11:7.

The flood—Gen. 7:17 to Gen. 8:19.

Covenant—Genesis 8:14-19.

Crowning sin—corruption, Gen. 6:12.

Satan's work—leads entire race into apostasy, Gen. 6:5-7.

Judgment—deluge, Gen. 7:11, 12.

Additional references for this period: Romans 1; Matt. 24:32-44; 1 Pet. 3:20; Heb. 11:7; Acts 23:1; Rom. 2:15; Titus 1:16; Heb. 10:2; Heb. 9:14; 2 Cor. 5:11.

ADAM

NOAH

Eat fruit and herbs	(Contrast)	Meat to be eaten.
Life for life had not been required.		Man must be punished for taking man's life.
Beasts subject to him.		Beasts afraid of man.
Was to keep the garden.		Was to govern the earth.
Earth was cursed.		Promise not to curse earth by water again.

HUMAN GOVERNMENT—Authority—or
The Post-diluvian Dispensation—Genesis 8:20 to 11:32.

The storm of judgment is over. Noah builds altar; sacrifice, and praise—Gen. 8:20. God's promise concerning the earth—Gen. 8:21-22. All life belongs to God and as man is in His image, the one who takes it must die. God now places in the hands of Noah the majestic sword of justice. He confers upon man the highest function of government—the judicial act of taking life. "Whoso sheddeth man's blood by man shall his blood be shed." The powers that be are ordained of God. Rulers are a terror to those who do evil, not to those who do good. He bears not the sword in vain being God's minister, a revenger to execute wrath upon the murderer. The miscarriage of modern justice does not alter God's eternal decree. Government was invested in Noah and his posterity. Later transferred to Israel and enlarged upon. (1 Sam. 8.) Through Israel's failure (2 Chron. 36) it was transferred to the Gentile nations (Dan. 2:37). Failure in Noah, the new head, is characteristic of age-long failing government until Christ comes.

Noah's sin—Gen. 9:21.

Ham's wickedness—Gen. 9:23.

Noah's prophecy—Gen. 9:24-27.

Generation of Shem, Ham and Japheth—Gen. 10.

The apostate condition of the race—Gen. 11:1-4.

Babel—Gen. 11:5-9.

Confusion of tongues; dispersion—Gen. 11:9.

Here again we note change in God's administration with man.

Covenant—Gen. 8:20; 9:17.

Crowning sin—great name, Gen. 11:4.

God's grace—comes down, Gen. 11:7.

Satan's work—secures Noah's downfall, leads race into apostasy, Gen. 11:1-9.

Additional references for this period: Romans 13:1-7; Luke 21:24; Acts 15:14-18; Dan. 2.

PROMISE,—or

The Patriarchal Dispensation—Genesis 12:1—Exodus 19:7.

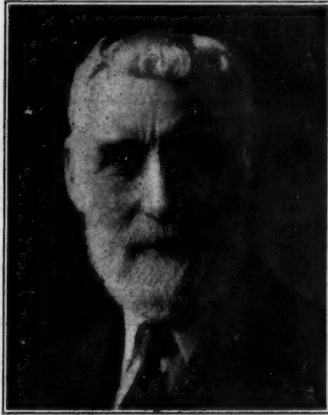
From the putrid stream of scattered, apostate humanity God in grace calls one man, Abraham:—

Ancestry, Gen. 11:10-30; Call, Gen. 12:1-3; Enters Canaan, Gen. 12:4-6; Builds altar, Gen. 12:7-8; Failure, Gen. 12:10-20; Return, Gen. 13:1-4; Separation from Lot, Gen. 13:1-13; God's promise, Gen. 13:14-18; Abraham's promise, Gen. 15:1-6; (Turn to page 9.)

DISPENSATIONS

(Before reading this article, read the one entitled, "Unique Discussion," front page)

By, Mr. Philip Mauro



Mr. Philip Mauro

The subject discussed in this paper is exceedingly important; for it involves matters that are basic to the Christian faith. Probably nothing that has happened during the past half-century is fraught with greater consequences to the household of faith than a certain system of Biblical exposition that has come to be known as "Dispensational Teaching," or "Dispensationalism." Therefore it behooves all who love and value the revealed truth of God to be not hasty to commit themselves definitely to the new teaching. Having myself made the costly mistake of accepting it—upon the authority of honored men of God, who were absolutely sound in the faith,—in disregard of the apostolic injunction to "prove all things" (1 Thess. 5:21), it is incumbent upon me to warn others against committing the like indiscretion.

There are other reasons why caution should be exercised in this regard. One of them is the startling novelty of the doctrine referred to; the fact being that it was never heard of among Christians until the latter part of the nineteenth century. And in this connection notice should also be taken of the stupendous claims that are made for it; as for example, that "there can be no adequate understanding or rightly dividing of the Word of God except from the standpoint of dispensational truth." Manifestly the implication is that, during the nineteen centuries of the Christian era before dispensational teaching arose, there were none among the hosts of Christ's ministers—men mighty in the Scriptures—who had an adequate understanding of the Word of God or the ability rightly to divide it.

The "Dispensations": What Are They?

In our King James Version the word "dispensation" occurs four times (1 Cor. 9:17; Eph. 1:10 and 3:2; and Col. 1:25); and in each it has the significance of administration or stewardship. But for the purposes of the present discussion we must give the word a totally different meaning, agreeably to the following authoritative definition: "A dispensation is a period of time during which man is tested in respect to some specific revelation of the will of God."

According to the teaching we are examining, God has divided all time (past, present and future) into seven "dispensations." These, with their respective metes and bounds, are as follows: (1) "Innocency," extending from the creation to the fall of Adam; (2) "Conscience," from the fall to

the flood; (3) "Human Government," from the flood to the call of Abram; (4) "Promise," from the call of Abram to the giving of the law at Sinai; (5) "Law," which extends "from Sinai to Calvary; from the Exodus to the Cross; from Ex. 19:8 to Matt. 27:35" (the reader will please take special note of this); (6) "Grace," from the Cross to the second coming of Christ; (7) "Kingdom," from Christ's second coming to the last judgment.

It should be stated in passing that one group of dispensationalists places the ending of the era of the Law and the beginning of the era of Grace at the 28th chapter of Acts; the teaching being that the "dispensational change" was effected by the words of Paul to the delegation of Jews at Rome, to whom, after quoting Isaiah 6:8, 9, he said: "Be it known therefore unto you that the salvation of God is sent unto the Gentiles" (v. 28). This extreme dispensationalism deprives us, not only of the Gospels, but of all the Epistles also, excepting only Paul's "prison Epistles" (Ephesians, Philippians, Colossians, I and II Timothy, Titus and Philemon) with John and Jude.

In discussing this dispensational scheme I would point out to begin with that there is no scriptural warrant whatever for the first four of the above "dispensations," or for the names whereby they are respectively designated.

(1) Nothing whatever (except the incident of the temptation and the fall) is known concerning the sojourn of Adam and his wife in Eden; and there is hence no warrant for making it a "dispensation." (2) There is as little warrant for saying that the centuries of time from the fall of Adam to the flood constituted the dispensation of "Conscience," and that during those centuries men were being "tested according to some specific revelation of the Will of God." (3) Equally without Biblical authority is the assertion that there was a different dispensation—specially characterized by "Human Government" and marked by "some specific revelation of the Will of God"—from the flood to the call of Abraham. (4) And as to the so-called dispensation of "Promise" (extending from the call of Abraham to the giving of the Law) that period of time was no more a dispensation of Promise than any other. Hence the scheme thus far is seen to be purely arbitrary, speculative, and destitute of Biblical support.

As to the last three "dispensations" the objections are of a different sort and are far more serious.

God's Divisions of Time

In the first place, the seven-fold division outlined above comes at this stage into violent collision with God's own scheme of division; according to which there are two great eras, their scriptural designations being: First, "the Old Covenant," or "the Law and the Prophets," or simply the Law; Second, "the New Covenant," or "the Kingdom of God," or simply "the Gospel." (This era is also called "the day of salvation," and by other appropriate names.) The era of the Law was preceded by a period of about 25 centuries to which no Biblical designation is given.

The vitally important question in this connection is, When did the era of the Kingdom of God, the day of salvation, begin? And when does it end? Therefore I would call special attention to the fact that the era of the Law ended—not at the Cross, but—at the preaching of John the Baptist. Then it was that the new era of the Kingdom of God, the long promised "day of salvation," began. The proofs of this are abundant and clear. Here are some of them:

1. Luke 16:16 (it is Christ Himself who speaks). "The law and the prophets were until John"—not until Calvary—"since that time the Kingdom of God is preached." This single passage suffices to dispose completely of the last three "dispensations;" for it declares (1) that the Law and the

Prophets continued only until John;" (2) that from the time of John the Kingdom of God is preached; and hence (3) that the Kingdom has not been postponed until after the Second Coming of Christ, which is one of the main doctrines of dispensationalism.

2. John 1:17, "For the law was given by Moses, but grace and truth came by Jesus Christ." This passage declares plainly that the new era (that of "grace and truth") began at the first coming of Jesus Christ, to whom "John bare witness" (see verses 6-8, 15).

3. Hebrews 1:1, 2, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." This passage likewise divides the period of God's dealings with mankind into two great eras. These are here designated respectively "time past," and "these last days." In the first of these eras God spake to "the fathers" (the old covenant people) "by the prophets," whereas in the second era, which is expressly designated "these last days," He has spoken "unto us" (the new covenant people) "by His Son." Once again the words and ministry of our Lord are placed wholly within this present day of salvation (see Heb. 2:3); not in the era of Law, as modern dispensationalism teaches. This is a matter of capital importance.

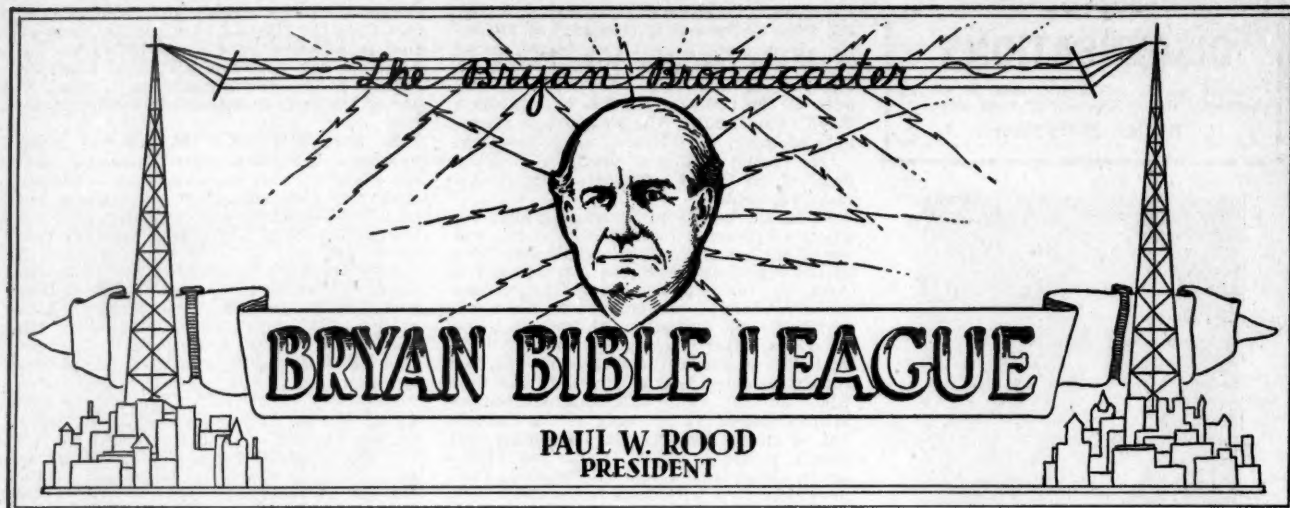
4. Mark 1:1-4, "The beginning of the Gospel of Jesus Christ, the Son of God. All evangelical Christians are fully agreed that there is but one "Gospel of Jesus Christ, the Son of God" (cf Rom. 1:1-3); and this passage tells us that the beginning of that gospel was the ministry of John the Baptist, who preached "the baptism of repentance for the remission of sins." Moreover, another Gospel tells us that John, after having duly warned his Jewish hearers that their natural descent from Abraham, which they supposed secured their entrance into the Kingdom of God, availed nothing (Matt. 3:9), proclaimed Jesus as "the Lamb of God which taketh away the sin"—not of the Jews only, but—"of the world" (John 1:29). So here again is a statement, as plain as words can make it, that with the preaching of John the Baptist began the new era of gospel salvation for the whole world, which the prophets of Israel had foretold.

5. Further in connection with this exceedingly important matter it should be observed that the date of the beginning of John's ministry is given with a particularity nowhere else to be found in the Bible, Luke 3:1-6. The inference is plain, especially as it is there stated that this was the wonderful era wherein "all flesh"—Gentiles as well as Jews—"shall see the Salvation of God" (v. 6).

God Has Spoken Unto Us By His Son

My chief concern as to this phase of our subject is with that feature of dispensational teaching which declares that "the Sermon on the Mount is law and not grace;" and that it is not addressed to us, the children of God of this present era of grace, but is the law of a "Kingdom" (the seventh dispensation) supposed to be yet in the future, when those who are Jews by nature are to be invested with dominion over the world, their temple is to be rebuilt, the Aaronic priesthood revived, and the system of animal sacrifices—that system of "shadows" which the cross of Jesus Christ abolished once for all—is to be re-established. This is to me a most subversive doctrine; but without characterizing it, I oppose thereto the clear statement of the Scriptures that God has spoken in these last days—not to (or of) a future Jewish Kingdom, but—"unto us," those "many sons" whom He is now "bringing unto glory" (Heb. 2:10); this being that "so great salvation which at the first began to be spoken by the Lord" (Heb. 2:2). It was in the Sermon on the Mount that our Lord began to reveal this "salva-

(Turn to page 14.)



The Church Age or The Light Of The World

By, Paul W. Rood

The Bible speaks of four prophetic days. They are Man's Day, The Day of the Lord, The day of Christ and The day of God. We are living in Man's Day. Man is revealing what he can do. Man is honored and God is dishonored. This is the day in which God is humanized and man is deified. The Day of the Lord will follow Man's Day. A comparison of the Scriptures that speak of this day indicates that it is an all embracing term including both the time of the Lord's judgments in the Tribulation and the time of the Lord's reign in the Millennium. The Day of Christ is the day of the kingdom when Christ is on the throne. The Day of God will come when Christ has reigned till everything is under His feet. It will be a day without a sunset — an eternal Day.

Man's Day in which we are living is from God's standpoint night. Therefore this period is called Night. "The night is far spent." We need light in the night. The prophetic lamp is such a light. It is a light that shineth in a dark place: We do well when we give heed to this light. Another light in this dark night is the church. "I am the light of the world," said Jesus. He is now in heaven. While He is away the church is the light of the world. "Ye are the light of the world." "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" The church is described in these words. The moon borrows its light from the sun and the believers receive their light from the Sun of Righteousness and they are called to be lights in this dark night.

The church is not the same as Israel. Israel is the earthly seed of Abraham. The church is His Spiritual seed. Israel was an earthly people with promises of earthly blessings. The church is a heavenly people with promises of spiritual blessings. Israel's dispensation was one of law while the church dispensation is one of grace. This should make the distinction between Israel and the Church clear to all. A misunderstanding regarding this distinction has brought much error into the church. The promises to Israel are applied to the church but the curses on Israel are left to the Jews! It is important for us to rightly divide the word of truth. Paul speaks of three classifications, namely Jews, Gentiles

and church of God. We need to be careful in interpreting the Word. Truth is eternal. Therefore some principles that particularly apply to Israel may be applied to God's people in all ages. But we must distinguish between interpretation and application. We must not build doctrines upon applications. Church truth is found primarily in the Pauline epistles. This does not mean that we cannot receive instruction from other portions of Scripture. All of the Word of God is for us although all is not about us.

The church is not the kingdom. The kingdom is present now in the world as a seed, it will blossom when the Lord comes to reign and will come to its full fruitage when God is all in all. "A certain nobleman went into a far country to receive for himself a kingdom and to return." This indicates that Christ has gone to heaven to receive a kingdom and one day He will return to set it up here on earth. The kingdom will not come till the King comes. The church is never called the kingdom in the Bible. In no place do we read that Christ is King of the church. He is the head of the church and its Lord. He was Prophet while He was on earth. As High Priest He made an atonement for our sins and then went into the Holy of Holies to be our Intercessor. He will soon come out of the most holy place with hand outstretched in blessing and then He will be king upon the earth. We are now in the Church dispensation.

What is the church? Paul describes the church as a mystery. The church was unknown in the Old Testament. We can see the church in the types, but that is because the mystery has been revealed and we read the Old Testament in the light of the New Testament. The prophets didn't see the church. They saw "The sufferings of Christ and the glory that should follow," but they did not see what should lie between. They saw a cross and a crown, but they did not see the church. The mystery was that the church should be composed of saved Gentiles as well as saved Jews. The word mystery occurs often in the Word and always means that which can only be received by revelation. We cannot reason out the mysteries. This is humiliating to human reason. The first requirement for an understanding of the Bible is humility. Many are lacking in this essential requirement and seek to master the Word instead of being mastered by it.

The church is the body of Christ. The Holy Spirit dwells in the body and makes it an organism. Through the Spirit we are baptized into the body. The purpose of the body is to reveal the personality. "For me to live is Christ" said Paul, i.e. Christ lived his life again in Paul. The mission of the church is to reveal Christ. Christ wants to

live again through the church. Jesus revealed himself through His body while He was here on earth. "We beheld his glory." If only Jesus would be permitted to reveal His glory as He desires through His spiritual body!

The church had its origin in the mind of God before the foundation of the world. It was born on the day of Pentecost. Jesus said: "I will build my church" and consequently it was not built at that time. The material was gathered before, but on the day of Pentecost the church came into existence through the baptism of the Holy Spirit and became a living organism. The dispensation of the church which is the dispensation of the Gospel, the grace of God and the Holy Spirit began on Pentecost and will end when Jesus comes for the rapture of the saints!

(In the next issue we will discuss the mission of the church and the resurrection and translation of the mystical body.)

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DISPENSATIONS

(Continued from page 6.)

ham believes God and is counted righteous, Gen. 15-16, with Rom. 4; Sarai's name changed; Isaac promised, Gen. 17:1-9; Friend of God, Gen. 18; Isaac, Gen. 21; Jacob becomes Israel, Gen. 28; Joseph and his brethren, Gen. 37; Jacob and sons down to Egypt, Gen. 46; Israel's prophecies, Gen. 48; Death of Joseph, Gen. 50:22; A great multitude afflicted in the land of bondage, Ex. 2; The great deliverer, Moses, Book of Exodus; Contests with Pharaoh, Ex. 7-12; The passover, Gen. 12.

Man fails as usual; God cannot. He raises up a Deliverer. He leads them out unto Himself.

Covenants—Gen. 12:1-3; 13:14-18; 15:1-21; 17:1-27; 22:15-18.

Crowning sin—failure, Gen. 20.

God's grace—comes down, Ex. 3:1-8.

Satan's work—causes back-sliding with the patriarchs; works against God through the gods of Egypt, Gen. 19 with Ex. 7:10-13.

Additional references for this period: Romans 4; James 2:7-26; Heb. 11:8-19; Gal. 3:13-18; Acts 7; John 8:39-59; Luke 16:19-31; Matt. 22:23-33.

LAW—Mosaic or

The Legal Dispensation.

God now leads redeemed Israel out to be a separate people to testify to His glory.

Red Sea, Exodus 14:13-31; Exchange grace for law—giving of law, Ex. 19:9; Priesthood and offerings instituted, Ex. 25 to 40; Murmurings and unbelief, Num. 13; Palestinian covenant declared, Deut. 29-30; Death of Moses, Deut. 34; Joshua commissioned, and Canaan entered, Death of Joshua, Book of Joshua; Under the Judges; Book of Judges; Under the Kings, 1 Sam. 8; Davidic covenant, 2 Sam. 7; The Kingdom divided, 1 Kings 12; Ten tribes captive (Assyria), 2 Kings 17; Seventy years captivity (Babylon), Jer. 25:1-14; The times of the Gentiles, Jer. 27; Prophecy of the Seventy Weeks, Dan. 9:24-27; Remnant returns under Ezra, Ezra 1; Complete apostasy, Isa. 1; Waiting for Messiah, Mal. 3:16-18; Messiah's forerunner, Mal. 3:1 with Matt. 3:1-12; Messiah's appearance, ministry, message, rejection, crucifixion, resurrection and return to heaven, Book of Matthew.

God chose Israel as a nation to witness to:

- 1.—The Oneness of Jehovah,
- 2.—A light to lighten the Gentiles,
- 3.—To receive, preserve and transmit the scriptures to the world,
- 4.—To produce the promised Messiah.

The testing of Israel was one long violation of the law, ending in the prophesied captivities. Man failed utterly to fulfill his obligation to God under law.

THE LAW ITSELF—Exodus 20:1-17

THE LAW BROKEN—Exodus 32:1-6-24

THE LAW NOT KEPT—Lam. 2:5-9; Jer. 7:22-28

THE LAW A MINISTRY OF CONDEMNATION—2 Cor. 7:18

THE LAW AND CHRIST—Matt. 5:17, John 7:19

THE LAW AND PAUL—Phil. 3:3-9

THE LAW AND THE CHRISTIAN—Romans 13:8-10; 8:2-4.

Contrast

LAW
Condemns
Bondage
Servants
Judgment
Works
Legality
Ceremonial
Stones
Stops Mouth
Cursed
Distance
Letter
Schoolmaster
Dead

GRACE
Justifies
Freedom
Sonship
Mercy
Faith
Liberty
Spiritual
Robes
Mouth Open
Redeemed
Nearness
Life
Christ
Done

Covenants—Exodus 20; Deut. 30:3; 2 Sam. 7:16

Crowning Sin—idolatry, Isa. 44.

God's grace—comes down, John 1:1-14.

Satan's work—Causes rejection of Messiah, Matt. 27. Luke 23, John 18.

Judgment—Israel dispersed, Matt. 21:43.

Additional references for this dispensation: Read from Exodus to Luke.

GRACE—CHURCH—PRESENT AGE or The Ecclesiastical Dispensation—Matt. 27:51 to Rev. 19.

In this dispensation, so diametrically opposed to law, God will now save by grace, through His Son, the most unworthy, apart from the work of the law. Rom. 8:2-3.

Through His death and resurrection a new message goes forth, beseeching sinners to be reconciled to God. 2 Cor. 5:14-21.

Man is not asked to do anything—only believe. John 3:16.

This time the work is all done. John 19:30.

Church kept secret since world began; not made known in other ages. Eph. 3:1-12. Revealed as to fulness through the apostle Paul, Rom. 16:25-27 with Col. 1:24-26.

For the Kingdom of Heaven in present form, see Matthew 13.

1.—I will build my church. Matt. 16:18.

2.—I gave Myself for the church. Eph. 5:23-27; Gal. 1:4; Gal. 2:20; 1 Pet. 2:24; Titus 2:12-14.

3.—I am the Head of my church. Eph. 5:23-32; Eph. 1:19-23; Col. 1:15-19.

4.—I am meeting with my church. Matt. 18:20.

5.—I am giving gifts to my church. Eph. 4:1-14; 1 Cor. 12:27-31; Rom. 12:4-8.

6.—I am going to present my church. Eph. 5:26-27; 1 John 3:1-2; 1 Thess. 4:13-18; 1 Cor. 15:20-58.

7.—I am judging my church. Rev. chapters 2 and 3.

Church's commission—Matt. 28:16-20.

Descent of Holy Spirit—Acts 2.

New relationship or ascended Christ:

- 1.—High Priest, Heb. 4:14
- 2.—Intercessor, Heb. 7:25
- 3.—Advocate, 1 John 2:1-2

Church at work—Acts.

Israel's blindness—Rom. 11:25.

Church truth—Acts 2 to Rev. 3.

Prophetical history of church—Rev. 2 and 3.

Apostasy of professing christendom—2 Thess. 2.

False teachers—2. Tim. 3; 2 Pet. 2:1-3; 2 Pet. 3:1-9; Acts 20:28-32.

Jews return to Palestine—Zeph. 1:2; Eze. 37:1-14.

Translation of the church—1 Thess. 4:13-18.

Antichrist—2 Thess. 2; Dan. 11:36-45.

Great Tribulation—Dan. 12:1; Matt. 24; Jer. 30.

Coming of Christ with His saints—Zech. 14 and Rev. 19.

Doom of Beast and False Prophet—Dan. 7:11; Eze. 38:9; 2 Thess. 2; Rev. 19.

Satan chained—Isa. 24:21-22; Rev. 21:1-3.

End of Gentile dominion—Dan. 2:4; Luke 21:24.

Nations judged—Joel 3; Matt. 25.

This remarkable period in which God deals with man on the basis solely of Sovereign Grace closes with frightful apostasy; existence on earth impossible.

Covenant—Hebrews 8:8.

Crowning sin—unbelief, John 8:24.

God's grace—comes down, 1 Thess. 4:13-18.

Satan's work—angel of light, 2 Cor. 11:13-15.

Judgment—tribulation, Matt. 24.

KINGDOM—MILLENNIUM or Fulness of Times Dispensation

The dispensation of grace is over. The nations judged. Armageddon fought. The Beast and False Prophet are in the lake of Fire. Authority put down. Satan in the pit. The 1000 years reign of Christ begins.

1.—Christ as King over all the earth, Zech. 14; Rev. 20:4-6.

2.—Israel in the land, Rom. 11; Eze. 39:25-29.

3.—Restored and blest, Isa. 49; Isa. 60.

4.—Creation delivered from bondage, Isa. 35:65; Rom. 8:18-23.

5.—Nations at peace, Isa. 2:4; 14:7-8.

6.—Righteous rule in earth, Isa. 2:3-4; Isa. 65; 11:1-5; Zech. 14:16.

7.—Satan loosed, leads last insurrection against God; nations rally to his standard and encompass camp of saints, Rev. 20:7-8.

8.—Fire from Heaven, Rev. 20:9.

9.—Satan's doom, Rev. 20:11.

10.—Great White Throne judgment, Rev. 20:11-15.

11.—New Heaven and Earth, Rev. 21:1-8.

12.—New Jerusalem, Rev. 21:9-27.

13.—Paradise regained, Rev. 22.

14.—"God all in all," 1 Cor. 15:24-28.

Covenant—Jer. 31; Acts 8:19-21.

Crowning sin—rebellion, Rev. 20:7-9.

God's grace—comes down, Rev. 21:1-8.

Satan's work—leads final rebellion, Rev. 20:8.

Judgment—fire from heaven, Rev. 20:9.

Additional references: Matthew and Revelation.

Let it be strictly understood that we do not claim by the above dispensational outline that we have no kingdom before the "kingdom period" or that there was no grace under law, or no law, promise and government under "conscience." The results of the FALL run on; CONSCIENCE runs on; PROMISE runs on; GOVERNMENT runs on; LAW runs on; THE KINGDOM is forever. Again certain divine decrees and principles never change; such as, "Not without blood," Heb. 9:22; "Not without faith," Heb. 11:6.

Dispensational truth is the key that unlocks the scriptures. Without it we lose our way. Let every person be fully persuaded in his own mind.

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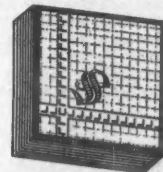
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A Review Of Leander S. Keyser's New Book

Title: "THE PHILOSOPHY OF CHRISTIANITY."

Published By: The Lutheran Literary Board, Burlington, Iowa. (May be ordered from The Defender Publishers) Price \$2.25.

Leander Keyser is well known as a leader in the ranks of the militant forces of evangelical Christianity. He has traveled extensively in his lecture work, and has studied profoundly as Professor of Systematic Theology in the Hamma Divinity School of Wittenberg College, Springfield, Ohio. In the present volume we find him at his best.

Is it wrong to attempt to treat Christian doctrine from the standpoint of Philosophy? Dr. Keyser does not think so. This is the question that readers of various fundamentalist publications have been contemplating of late.

In this book we find the author employing philosophical language in casting historic Christianity in the molds of modern thought. The book is designed to meet a need by appealing to the university trained student who may be swept on the rising tide of the atheistic, materialistic psychology, so prevalent in scholastic circles.

Many evangelical school men have been aware of a need in this field. They have felt that a statement of fundamental Christianity, treated from the philosophical view point, would capture many of the youth of America who have been overtaken by the wicked, naturalistic, mechanistic philosophy which purports to reduce the universe to a physical machine in which man is a mere cog—a broken cog.

Dr. Keyser says:

"The aim of this treatise may as well be frankly stated at the beginning. It is to show that the system known as Christianity is a philosophy; and that, furthermore, when it is examined in all its fullness and depth, it is found to be the only adequate philosophy."

Many a fundamentalist will object to this classification of the Christian religion and to the statement that it "is a philosophy." Some may say that this is the lingo of the Modernist. Consideration of every portion of Dr. Keyser's book with every other portion, will, we believe, show that he has not compromised his Faith at a single vital point, though he has, it cannot be disputed, taken certain liberties in his effort to reach the scholastic mind.

For instance, notice the passage on page 18, which says his belief in the Bible is "not the result of blind faith, but is based on many years of investigation, study, and, most of all, EXPERIENCE." Modernists make great use of "Experience." Are we Christians by "experience", or "faith"—even "blind faith"? Which?

And this statement appears on page 18: "The Bible, it is true, does not reveal everything; it does not impart all knowledge; that was not its purpose, else there would be nothing left for man to discover by his own efforts; but when the Bible does speak, evangelical Christians believe that it tells the truth, whatever the subject with which it deals."

The Bible "does not impart all knowledge"—peculiar language many Fundamentalists will say! Carve the words out of their setting and they look bad; consider them from the philosophical view point and they take on a different appearance.

But just listen to this: (page 19)

"The author does not in this book hold forth the Bible as an authority that must be accepted or dire will be the consequences to the unbeliever. His temper of mind is not couched in such a minatory phrase as 'You must accept the Bible or be forever damned!' Rather, he would describe his attitude in this way: For the time being, granted that the Bible is God's Word, to see whether its philosophy is not rational and adequate; and if it is, it ought to be accepted by the rational mind as tentatively true; then the proper means should be earnestly employed to obtain by experience the assurance of its message of truth and salvation."

Some will read these words, "rational", "tentatively" and "experience"—and rub their eyes.

Again, page 21:

"However, a true and universal religion, such as Christianity claims to be, must appeal to all of man's powers of mind; therefore, it must touch and satisfy man's reason as well as his faith and emotion. We believe it can be vindicated at the bar of reason, and is, therefore, more than only a satisfying religion; it is also a satisfying philosophy."

Is Christianity obligated, by virtue of its mission on the earth, to "satisfy man's reason."? "Must" it?

Were it not for the penetrating evangelical chain of thought running through the book, it would seem that the author was getting into mighty deep water in his first chapter. This should be a warning to critics against condemning men and books on the basis of single, isolated passages.

Dr. Keyser is opening up a line of thought untouched by the general Fundamentalist reader. He brings us face to face with the fact that our Christian youth must be able to meet the false philosophies squarely and give a reason for the faith which is in them. If Dr. Keyser has succeeded in meeting that need, he has rendered an incomparable service, and his book should be used in every class-room in America where Philosophy is studied. But any man undertaking such a task has a difficult problem in hand.

Many will not see the importance of such effort. Others will regard it as a waste of time. But if the book is given wide circulation it will bless many a young person. Few men are as well qualified as Dr. Keyser. It is certain that this is a constructive method to help correct a monstrous wrong.

Chapter II

"The Bible sets forth a philosophy." It has been verified in "experience" by millions. When "the rational process is employed" it gives an adequate explanation of "the cosmos and all its varied phenomena." "Through faith and experience men know Christianity as the true religion; through spiritually enlightened reason" we know it "as the true philosophy." "Of course it" (Bible) does not use "scholastic terms." The Bible reveals "only" what we need to know; we must discover other things for ourselves.

Science and philosophy recognize the law of cause and effect. Christian philosophy must give "an adequate cause of the cosmos." A positive explanation of the Theistic View of the origin of Matter, Force, Motion, Law, Order and Design are given. The origin of Life and Personality are explained from the position of Christian Philosophy.

Chapter III

"Who made God?"—this is the question considered in this chapter. Send for the book and read the nine pages devoted to the answer. It is a remarkable chapter.

Chapter IV

We read, "From time immemorial that the question, 'What is the standard of truth?' has presented a problem to the philosophical mind." The "rational mind persists in asking questions." Instinct, Custom, Tradition, Consensus of Opinion, Feeling, Intuition, Sense Experience — these are considered in searching for the standard. Then Dr. Keyser appeals to the "Source Book of Christian Philosophy" (Bible) at length. Finally we read the words of the Master; "Ye shall know the truth"; which, being interpreted in psychological language, means, (Keyser's words) "You have within you the capacity or cognizing the truth when it is impressed upon your self-conscious Ego. Not only so, but the truth which I teach you in my Word carries its own credentials as truth with it, and creates a corresponding recognition and response in your souls. In other words, the stimulus of my truth penetrates to your consciousness, and your consciousness, being an innate capacity of your selfhood, reacts to the stimulus; just as, when you see an object or hear a sound, the stimulus from without effects the corresponding reaction within the self-conscious mind."

Did Jesus really say all this in the few words quoted? "Within you the capacity", "self-conscious Ego", "stimulus", "innate capacity" — does this border dangerously

near to the Hindu-Modernistic idea that every mortal possesses an inner "spark"? The author neglects to make it clear at this point that the "self-conscious Ego" is sinful until regenerated, and not until then is it capable of responding to a stimulus that conveys ultimate truth, though we understand he takes this for granted. Moreover, is the word "stimulus" the correct phrase? — it is when one is speaking in philosophical terms.

A sub-head is, "How we cognize truth". We read "... truth is known only in one way, namely, by an experience of it in the conscious soul."

Chapter V

Recapitulating: (1) Christian Philosophy gives the one adequate cause of all things, (2) Sets forth an adequate unifying principle, (3) Gives a right standard of truth. Christian Philosophy is immune from the errors of humanly conceived philosophies. Christian Philosophy is compared, in this chapter, with Materialistic and Idealistic philosophies. It is also compared with Pantheism and Deism. There is a discussion of Schelling and Hegel.

Chapter VI

A study of Comparative Religion is essential. The Origin of Religion is discussed. Mohammedanism, Hinduism, Buddhism, Confucianism, Zoroastrianism, Polytheism, Animism and Fetichism. The great value of this chapter is at once evident.

Chapter VII

Basic problems of Philosophy are considered. They are, "Theology: The Problem of God", "Ontology: The Problem of Being", "Psychology: The Problem of the Mind", "Epistemology: The Problem of Knowing", "Morality: The Problem of Right and Wrong" and "Eschatology: The Doctrine of Human Destiny."

Chapter VIII

Under the heading "The Philosophy of History", the contribution which Evolution purports to make is considered. Page 103: "The theory of naturalistic evolution gives a very uncertain and wavering answer as to the ultimate purpose of human life and the goal of human history. We have read many works by the evolutionists of this school, and must say that their conclusions usually sound a good deal like a 'sob story'; at least, it is quite pathetic, not to say lugubrious. One of them, after a vigorous polemic covering many pages, ends in a kind of wall: 'Eventually the light of the sun will die out, or the planets will be torn to fragments by the attraction of a passing star. The solar system will pass into oblivion, and the purpose of its existence, if indeed there is a purpose, will remain forever unknown.' Unmeasured ages of evolution, and then—the bursting of a bubble, the sizzle of a skyrocket."

Against this the "Christian View" is stated.

Chapter IX and X

These chapters on "The Philosophy of Redemption" shows that Christianity gives a "unique element" to Philosophy — the "Plan of Redemption." The Trinity and the Incarnation of the Eternal Son are discussed. Thirty-two pages are given to the finest material conceivable on the whole plan of redemption.

Chapter XI

Subject: "The Philosophy of Special Revelation." If in the early part of the book there is any question as to the author's position on the Holy Scriptures, it is forever answered in this chapter. This is one of the book's choice chapters — a scholarly explanation and defense of Special Revelation.

Chapter XII

This chapter deals with the Origin, Nature and general Psychology of man.

Chapter XIII

Title: "Christianity's Perfect Ethical Standard." We read on page 184: (Turn to page 13.)

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WOMEN'S DEPARTMENT

Mrs. Gerald B. Winrod, Editor

"SEEK THOSE THINGS WHICH ARE ABOVE"

(Note: Extracts from an address delivered by Mrs. Winrod at a Women's Meeting in Mt. Clemens, Michigan.)

If I were to ask everyone in my presence if you esteemed the love of God dearer than any other person or thing in your life, most of you would answer, "Yes". If I say to you Christians, "Christ is your all in all", you would acquiesce, "Yes, that is true". If I should tell you that the walk with Christ is a glorious and victorious one, most of you would say, "Amen, Praise the Lord". If I ask you if you believe the Bible to be the inspired Word of God, you would no doubt answer that you believe every word of The Holy Book. We read in it such scriptures as these: "Ask, and it shall be given unto you, seek and ye shall find; knock and it shall be opened unto you". Luke 11:9. "Faith without works is dead". James 2:20. "Except ye eat of the flesh of the Son of man, and drink His blood, you have no life in you."

Paul says, "think on these things", the holy things of God, the scriptures; look in the mirror of self-introspection for a few moments; "examine yourselves" 2 Cor. 13:5. Get on God's spiritual scales and note your real spiritual weight. Are you believing with your mind only, or do you believe in your heart, or do you really believe with both mind and heart. If we believe a thing with only our minds, Jesus speaks, "ye of little faith". Luke 12:28. Have you reached the place in your Christian experience where you know whether or not you are believing with your mind or your heart or both? Paul says, "Prove all things". Facing the realities of spiritual things, we do so feel the need of entering in a little deeper. We wish wisdom and in getting wisdom let us also get understanding. When we grasp in love those things of the spirit that the Lord has prepared for them that love Him, something takes place in our hearts and at the same time our minds are illumined and our spiritual eyes are opened. Things begin to change both internally and externally.

The Gospel message is a simple one of faith but it has such a tremendous background. There are fundamentals of a living faith and to get results we must obey the Gospel commands. When the Word says to believe with all our hearts to obtain salvation, it means just that. When we are instructed to have faith for the healing of infirmities, we should just have faith, in our hearts. Having faith is believing, not doubting; believing is accepting, not rejecting. If we accept any thing that is offered, it is ours. It is natural then to be thankful for it. Jesus offered Himself once for all our infirmities. He bore them on the tree for us. When we accept Him as our Saviour, our all in all, we have His life, His Grace, Himself as a gift of love unto and for us. We should then praise Him more in our hearts and really walk in the newness of life. His life, our life, as one life. "He that abideth in me, and I in him, the same bringeth forth much fruit"; John 15:5.

A REVIEW OF LEANDER S. KEYSER'S NEW BOOK (Continued from page 10.)

"In some religions the ethical element is not nearly as integral and dominant as in others. Hence men may sometimes be called 'very religious' without being morally upright. This criticism, however, cannot rightly be brought against the Christian religion, if it is held and practiced in its wholeness and purity."

Chapter XIV

Title: "The Rational Basis of the New Birth." "Regeneration is the implanting, by the Holy Spirit, of the principles of a new spiritual life in the human soul." Under the sub-head, "The Necessity of the New Birth", the law of Biogenesis is discussed.

Chapter XV

This chapter is devoted to the function of Faith in the realm of applied Christianity. It is a wonderful treatise on the science of Faith. This chapter is worth the price of the whole book.

Chapter XVI

Fourteen authors are quoted under the heading of "Confirmatory Quotations From Various Authors".

The book contains a carefully prepared Index, is beautifully bound stamped in gold, 266 pages.

Philosophical language is forsaken for most part toward the close of the book, and the author settles down to a theological discussion of some of the problems with which false philosophies deal. These problems represent the underlying verities of the Christian religion. This ending makes the book even more valuable to the general reader.

Christmas is near. Here is an ideal present to put into the hands of college and university students. We cheerfully recommend the book to those of our readers who are interested in these themes, treated as they are from such a profound viewpoint.

—Gerald B. Winrod.

AFRICA, PALESTINE, GREECE

(Continued from page 1.)

gram for the present apostasy. The hub of the wheel is at home; its rim is abroad. A strong hub with a weak rim spells defeat. A strong rim with a weak hub spells defeat. A strong hub and a strong rim means victory.

The Defender Movement is an inter-denominational testimony. It has no ironclad organization. It is young, free, vigorous. It provides an outlet for the fundamentalist spirit now found in all churches. It should be thought of as a spiritual organism and not an ecclesiastical organization. It has no salaried officials. Its methods of operation are simple.

For several months these columns have carried brief announcements of THE DEFENDER MISSIONARY TOUR scheduled for 1929. Every Defender Reader will be interested in the statement of details contained in this article.

Four men will make up the Missionary Party. They are Dr. John R. Turnbull, Rev. Paul W. Rood, Mr. C. Oscar Strand, and myself.

Dr. Turnbull was for many years a missionary to India and Palestine. While in Palestine he dashed across the Arabian desert and made several pages of missionary history by taking the Gospel where no white man had ever dared go. In recognition of his noble and fearless deed, he was made a Fellow of the Royal Geographic Society. The Defender Family has been reading with profound delight the series of articles by Dr. Turnbull, appearing in these

columns during recent months. He will lead the party while it is abroad. No more capable man for this important position could be found in America.

Rev. Paul W. Rood is the well-known Swedish preacher of the Pacific coast. For several years he has been active as a militant leader of the fundamental religious forces of the Country. He is a man of deep prayer life and the blessing of God rests tenderly upon his ministry. He is the founder and president of the Bryan Bible League and is a regular contributor to The Defender.

Mr. C. Oscar Strand lives in Detroit. He is a well known Christian layman. He is also a successful business man. God has graciously blessed the effects of this man in his work as a layman. The presence of such a man on a Tour of this kind is indispensable.

The Party expects to sail May 1st on the Majestic to Southampton, then take the most direct route to West Africa. It plans to go by way of the west coast of France, Spain and Portugal, down the northern and western coast of Africa to Konakry (French West Africa). At Konakry the Party will be met by a missionary who will act as an interpreter and guide to take the group by train (which runs three times a week) to Kankan. There is a large Chimpanzee farm here, so we will get to study our "ancestors" in their native haunts. The trip by rail will require two days.

Rev. R. S. Roseberry (see his article "Pioneer Trails in Africa" elsewhere, this Defender) is in charge of fifty missionaries and fifteen mission stations in the jungles of French West Africa. In May of each year he has his missionaries gather for a great convention. Large crowds of natives attend. The Party expects to arrive in time for the convention next year.

From Kankan we will be taken by automobile into the interior to the town where the convention is held. After the convention is over, it is the plan for our Party to divide into two groups. (Two men in each group.) Accompanied by missionaries and native guides we plan to visit at least a dozen mission stations. There we will preach, pray, aid the missionaries in every way possible, study conditions, and expect God to send a genuine revival spirit. Only a missionary on the field can explain what a visit of this kind will mean to their forces. The average missionary which we will visit spends four to five years out in those isolated regions between furloughs.

The Party will then plunge into unoccupied territory by automobile and motor boat through the jungles. From the convention, north to Bogani, Sikasso, San, Mopti, and other points, by car. Then by motor boat on the Niger River to Timbuctu, and a glimpse of the real desert. Back on the boat again to Niamey, thence a great semi-circle through the Upper Gold Coast and the Ivory Coast. This is the most complete visit into unoccupied territory that has ever been planned for any visitors to those regions. The missionaries are praying that the Party will catch such a vision of the needs that we may be used of the Lord to work out means for helping evangelize those vast regions in the next few years. Fifty more missionaries and ten stations would cover the entire area. This trip offers Readers of The Defender an opportunity to share in one of the greatest pioneering undertakings in the whole world of foreign missions at the present hour. We will pass through hundreds of towns that have never been touched for Christ.

Many are familiar with the famous William Harris Revival on the Ivory Coast, where multiplied thousands of natives have been converted. The Ivory Coast affords one of the greatest opportunities for mission work in the world at the present time,

(Turn to page 14.)

DISPENSATIONS (Continued from page 7.)

tion so great;" for there He gave His disciples to know God as their "Father in heaven" (cf. John 17:6, 8 and 26), and to know themselves as His "children." Surely "sovereign grace could do no more" than this for the sinful children of men.

A further and a conclusive proof that the Sermon on the Mount pertains to this era of grace and to none other is found in the fact that it refers throughout to conditions of hardship, temptation and suffering that exist during "this present evil age," but which (as all are agreed) will be wholly abolished when Christ comes again. For example, our Lord's words on the mount (Matt. V—VII) are addressed to those who mourn, to those who are persecuted for righteousness' sake, to those who are reviled and falsely accused. It admonishes the children of God to resist not evil; to turn the other cheek when smitten; to submit to spoliation. A large section of it is devoted to the subject of the cares and anxieties of this life—the constantly pressing question of food and clothing. Clearly it is only now that the children of God have to face trials and anxieties of the sort here referred to; and it is only now that the mammon of unrighteousness compete with their heavenly Father for their love and confidence. It is simply impossible to fit the conditions referred to in the Sermon on the Mount into the age to come.

Is There A Future "Kingdom" Dispensation?

The objections to this part of dispensationalism are so many and so serious that the space now available permits only a very concise statement of the more important of them.

1. According to the testimony of the Word of God the era of "the Kingdom of Christ and of God" (Eph. 5:5) is now. To postpone it to the future contradicts the plainest scriptures and does grave injury to the truth of the gospel (Matt. 21:31, 43; 23:13; Mark 1:14, 15; John 3:3, 5-8; Acts 1:3; 20:24, 25; 28:31; Col. 1:13; 1 Tim. 1:17; 6:15; etc. etc.)

2. All who look for the second coming of Christ are agreed that when He comes again those who have believed the gospel will all be caught away to be with Him in glory. Hence there will be left on earth only those who have not obeyed the gospel; and the Scripture plainly declares that these will "be punished with everlasting destruction from the presence of the Lord" (2 Thess. 2:9). Yet, according to dispensational teaching, all Jews then living are to be saved somehow (apart from the gospel and the work of the Holy Spirit) and are to enjoy an earthly salvation for a thousand years; that these natural Jews are to constitute the Kingdom of God; and that Gentiles also are to be saved after some fashion, but without ceasing to be Gentiles, and are to have a place in the Kingdom subordinate to that of the Jews—who will still be "Jews." This teaching, which concerns the all-important subject of God's salvation, I deem to be serious error.

3. Scripture also teaches plainly that the earthly Jewish sanctuary, its priesthood and ceremonies, and specially its animal sacrifices, have been utterly abolished (John 4:23; Heb. IX, X). This truth is of capital importance because it was by the death of Christ that those temporary "shadows" were taken away and their spiritual counterparts established (Heb. 10:9), and that "the middle wall of partition" between Jews and Gentiles was "broken down" (Eph. 2:14). Yet, according to dispensational teaching, not only is that partition wall to be put up again, but those "weak and beggarly elements" (earthly worship and animal sacrifices, wherein God had "no pleasure") are to be re-established, and are to be made mandatory for the whole world. Most earnestly do I protest against this novel and

anti-scriptural doctrine. But, having now reached the limits of the space that has been kindly allotted to me, I must refer the reader for a fuller discussion of these great matters to my recently published book, "The Gospel of the Kingdom," which was reviewed in the October issue of this periodical.

Washington, D. C., October 29, 1928.

AFRICA, PALESTINE, GREECE (Continued from page 13.)

and all due to the preaching of one converted native. You read of this revival last month, in the article about Harris, entitled, "A Black Prophet." We hope to visit those regions also.

A visit to the Ivory Coast will conclude our work in Africa. We plan to take sufficient time to actually study into conditions there and to give a true report of things as they really exist. It is said that there are literally thousands of converted natives, who have given up the fetish and cannibalism, due to the preaching of Harris, who are anxiously waiting for someone to come to teach them along Gospel lines. They know nothing of the Bible having only heard recently that such a Book exists. They know little of Christ, having only heard about Him recently. They need light. Our specific purpose will be to start things moving to broaden the borders of missionary activities and help make possible an early meeting of this need. Here is a piece of work deserving of the prayers and co-operation of Defender Readers everywhere.

From the Ivory Coast, we expect to sail for Palestine. Few men know Palestine better than Dr. Turnbull. He understands both Arab and Jew. The Party expects to hold some meetings in Jerusalem. The Bible will be studied in the light of history and prophecy while there. We expect to be able to communicate some new and important prophetic intelligence to our Family of Readers following an investigation of certain lines of effort during the visit to the Holy Land. A great deal of research work will be put by while in Palestine.

After these travels, studies and research work, the Party will penetrate into the

realm of the ancient Giants, which as far as we know has not yet been touched by the spade of the archeologist. Turn now, please to the article by Dr. Turnbull appearing in this number on the subject, "Bashan, The Land Of Giants." This will flash before the reader something of the things to be accomplished in that region.

Following this we plan to cross over to Greece, where we will speak in Athens and Corinth a few days. More will be written of the visit to Greece in subsequent issues of The Defender. After that the Party will travel through Europe, to the British Isles, and home.

We hope to pack this Tour into three and one-half months. Every man in the Party is a hard worker, and every hour that we are away will be made to account for something. One man will be given the task of doing all the photographic work. We plan to make moving pictures of conditions as we find them, and will also take hundreds of pictures for use in making slides and cuts. Audiences at home will profit greatly from the moving pictures made in the African jungles. This feature is certain to strengthen and build up foreign missions in Africa with the passing of the years.

We have flashed before you a picture of THE DEFENDER MISSIONARY TOUR for 1929, and we earnestly solicit the prayers of the entire Defender Family that God will lead and crown with success the plans which He has so graciously made known after these months of prayer on the part of the members of the Party. Defenders will at once recognize this as no small undertaking. We want above all, several thousand PRAYER WARRIORS back of us in the homeland, to make the Tour a success that will produce permanent results in extending the heavenly kingdom on the earth. If the Spirit impresses you that this is a worthy missionary enterprise, please share the blessing that will come to the friends who give it their heartfelt support. Share the burden, and you will share the blessing.

Nazarene sect inhabiting Woywodina Plateau, one of Yugoslavia's richest provinces, has decided that death or imprisonment is better than service in the army.

RUSSIA

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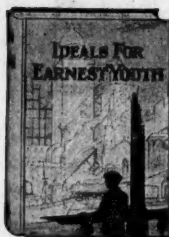
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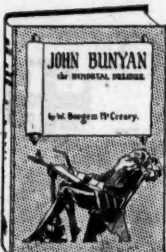
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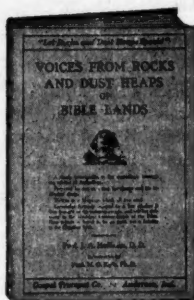
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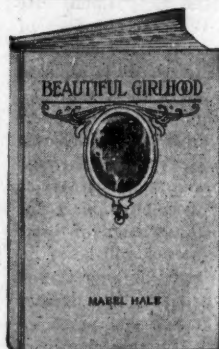


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